5: Porter T-5 (1812-1814)1823
OX6 Marquesas OX6

is more to the right, and, as I before observed, lower down. I had no sooner understood that they had a chief, to whom I could address myself, than I felt anxious to see him. A messenger was therefore dispatched for him; and after collecting my people, I returned on board, where shortly after our arrival, I soon found every person anxious for the ships to be got into port and secured.

When the ships were moored, the shore was lined with the natives of both sexes; but the females were most numerous, waving their white cloaks or *cahoes* for us to come on shore. Many applications were made for me to permit them to accept the invitations, and I found it impossible any longer to resist. The boats were got out, and proceeded to the shore, where, on landing they were taken complete possession of, by the women, who insisted on going to the ship, and in a short time she was completely filled by them, of all ages and descriptions, from the age of sixty years, to that of ten; some as remarkable for their beauty, as others for their ugliness. They all appeared to be of the most common kind, and many of them who had been in the habit of visiting ships, which had formerly been at this place, had been taught by the seamen, some few English words, which they pronounced too plain to be misunderstood.

No jewel, however valuable, is half so much esteemed in Europe or America, as is a whale's tooth here. I have seen them by fits laugh and cry for joy, at the possession of one of these darling treasures. Ivory, however finely wrought and beautiful in its kind, bears no comparison in their estimation. Ivory is worn by the lower and poorer classes, made into the form of whales' teeth, and as ear ornaments, while the whales' teeth are worn only by persons of rank and wealth. Some idea may be formed of the value in which they are held by the natives, when it is known that a ship of three hundred tons burthen, may be loaded with sandal-wood at this island, at the price of ten whales' teeth of a large size. For these the natives will cut it, bring it from the distant mountains, and take it on board the ship. This cargo in China, would be worth near a million of dollars. I have seen this sandal-wood, that is so highly esteemed by the Chinese; (indeed their infatuation for it, falls little short of the natives for whales' teeth) it does not appear capable of receiving a high polish, nor is its colour agreeable. The odour arising from it is pleasant, and the principal uses to which the Chinese are said to apply it, is to burn it in their temples, and to extract from it an oil, which they consider of great value.

I was informed that Gattanewa had arrived, and to show my respect for the chieftain, as well as to convince him of my friendly disposition, I sent him on shore a fine English sow; this being, as I was informed, the most acceptable present I could make him,

6: Lisianasky T-5 (1803-1806) 1814 OX6 Marquesas OX6

139 1804. [326 Mey. 315]

Cogoo. This tree is used for firewood. It bears a black berry, which is mixed with a certain odoriferous root, and used for painting the skin yellow.

Toar. A tree of which all the implements of war are made, on account of its hardness.

[283] *Foa.* A tree of a middling size, from the bark of the branches of which threads for fishing-lines and nets are made.

[287] *Eooty.* From the bark of this tree, the best cloth is made. The manner of manufacturing it is similar to that which has been described by several navigators, as practised in the Sandwich Islands.

[373] *Eama.* The fruit of this tree answers the purpose of candles. It resembles small chestnuts, which, when peeled, stuck one upon another on a stick, and set on fire, burn in succession, and give an excellent light.

[289] *Hiaba.* A large tree, the bark of which is used for making short pieces of cloth, such as the islanders sometimes tie round the waist.

[301] *Foa.* This tree produces a very handsome fruit, pieces of which being strung together, are used, on festivals, as wreaths for the head, and ornaments for the neck.

ROOTS.

Taoo. A sort of yam. Its leaves may answer the purpose of brocoli, which it resembles in taste.

7: Linton E-5 (1920-1921) 1923 OX6 Marquesas OX6

501 accounts and the fragmentary examples surviving in various parts of the group, it is possible accurately to reproduce the type.

501 824 Four species of wood were used for the large canoes *mio* (*Thespesia populnea*), temanu (*Calophyllum inophyllum*), breadfruit, and hutu (*Barringtonia speciosa*). The hutu was considered least desirable. *Mio* was rarely used, as large trees of this species were rare and the wood was in great demand for other purposes. Breadfruit wood was usually used for the smaller and poorer boats, while the best craft were made of temanu. Even at the present time there is some very large timber in the Marquesas (one temanu tree over ten feet in diameter was seen) but there is no native tree which produces a long straight stick at all comparable to the New Zealand kauri, and in very large canoes it was usually necessary to make the underbody in two or more sections which were dovetailed together.

396 313 322 Before the introduction of metal very large trees were felled with fire, but the shaping and hollowing appears to have been done entirely with tools. From a chant collected by Handy (personal communication) the tree appears to have been stripped of its bark and possibly of its branches before felling. The shaping was begun as soon as the tree was felled, the green wood being tougher and more easily worked. The tools used were stone adzes of various sorts, chisels and rubbing stones. (See chapter on Stone Artifacts.)

396 501 The building of large canoes was in the hands of *tuhuna* (skilled workmen) who merely supervised the work, leaving the actual labor to the friends and relatives of the owner. According to informants in Pua Ma'u, Hiva Oa, four hundred men (probably an exaggeration), under the direction of four *tuhuna*, were employed upon the last war canoe built there. The work was all done at the place where the tree had been felled, which in this case was high up the valley. Here a large decorated house was built for the workmen, who lived there with the directing *tuhuna* and were fed by the chief for whom the canoe was made. Twenty men are said to have been required to gather the food. The place was tápu to women and to all natives from other valleys. According to an informant from another valley some famous warrior slept in the unfinished canoe body every night in order that his mana might strengthen the wood and keep it from splitting. The completed canoe was carried down to the beach, probably in sections, and launched. [For an account of the ceremonies attending canoe building and launching see Handy (32)]. In Pua Ma'u the war canoes were kept assembled in special houses at the beach. These houses were undecorated and appear to have had no ceremonial significance beyond the fact that they were tapu to women. Each war canoe was named, a new canoe was given the name of a former one

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